Laims of The Arya Samaj
on The Hindoos G.K.V.

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TRACT NO. 10.

CLAIMS OF THE ARYA SAMAJ ON THE HINDOOS

OR

An appeal to the Hindus to help the Arya Samaj

BY

A WELLWISHER OF THE HINDUS

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

"महाभारते"

"O king, such persons as always talk pleasantly are easily available, but the speaker and the hearer of unpleasant truth are rare"

Published under the auspicies of the Arya Tract Society of the Arya Pratinidhi Sabha, N, W. P. and Oudh, with the pecuniary help of L. Sakat Mal Rastogi, Member Arya Sumaj, Badaon.

Agra.

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SECRETARY'S NOTE.

An apology is due to the Reader for the numerous mi prints and errors of punctuation that disfigure the pag (specially of the first two forms) of the tract. In prepari the manuscript for the Press proper attention was not given punctuation and unfortunately I could not go through proof sheets personally for press of work.

MEERUT.
The 22nd December 1900 } JAGANNATH PRASAD
Secretary

Om

PRINCIPLES OF THE ARYA SAMAJ.

1.—God is the primary cause of all true knowledge, and of everything known by its means.

2.—God is All-truth, All-knowledge, All-beautitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the support and the Lord of all, All-pervading, Omniscient, Imperishable : Immortal, exempt from fear, Eternal, Holy and the Cause of the universe. *To Him alone worship is due.*

3.—The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

4.—An Arya should always be ready to accept truth and renounce untruth when discovered.

5.—All actions ought to be done conformably to virtue, *i. e*, after a thorough consideration of right and wrong.

6.—The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.

7.—All ought to be treated with love, justice and due regard to their merits.

8.—Ignorance ought to be dispelled and knowledge diffused.

9.—No one ought to be contented with his own good alone ; but every one ought to regard his prosperity as included in that of others.

10.—In matters which affect the general social well-being of our race he ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

NOTICE.

Tracts published on behalf of the Arya Pratinidhi Sabha, N.-W. P. & Oudh.

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THE ARYA SAMAJ

AND

THE HINDUS.

HINDUISM

It is not easy to give a logical definition of Hinduism. Its connotation is at best vague and undetermined. It is not the name of one religion, but of a number of religions. Nor can we call it a system of religious beliefs, for, it embraces many conflicting and contradictory creeds. It is, in fact, a bundle of contradictions and hopeless confusions; a heterogeneous mixture of religion and no-religion, of philosophy and superstition, of wisdom and folly; in short, a veritable wilderness of religions. The worshipper of ghosts and demons, of stocks and stones, has as much right to be called a Hindu as the philosopher Shankàra or the worshipper of Shiva and Vishnu.

But the numerous religions to which the term Hinduism is so loosely applied possess some common features. viz. (1) almost all the religions at present obtaining among the Hindus are polytheistic in character; and (2) Puranic in origin; but, (3) all of them are supposed to be ultimately based on the Vedas.

HINDUISM DEFINED.

We may then say that Hinduism is the name given to a number of religions mostly polytheistic, and chiefly founded on the Puranas but commonly supposed to be ultimately based on the Vades.

HINDUISM ESSENTIALLY POLYTHEISTIC.

Every phase of Hinduism enjoins the worship of a different god. The Hindus as a nation have fallen from the true God and have installed in His place a host of gods and goddesses, saints and sages, ghosts and demons. There is not one god whom a Hindu worships, but a whole army of gods. The number of the gods who have a seat in the Hindu Pantheon is legion. The Gods of a Hindu are not to be counted by dozens or scores, but by millions. There is a god presiding over every event of human life and over every process of nature.

CONSEQUENCES OF POLYTHEISM.

This bending of the knee at the altar of innumerable gods has had a very pernicious effect on the intellectual and moral consciousness of the people. (*a*) It has fostered a spirit of mutual hatred and distrust. Every one regards his own God as the creator and the Supreme Lord of the Universe, and the God of another, as an inferior deity. There is thus a struggle for supremacy between one god and another. The whole Pantheon is a scene of interminable warfare, and gods and mortals alike are involved in a most fierce conflict. (*b*) It has rendered the Hindus intellectually incapable of discriminating between truth and falsehood, of separating wheat from chaff. They are so credulous that they will believe the most absurd things without the least hesitation. Indeed no pill is too big for them to swallow. That God Krishna supported the mountain Gobardhana on his little finger; that 60,000 sons were born to king Sagara, and many other stories equally absurd, are believed as sober facts of history. (*c*) It has dulled their moral consciousness. In fact, the moral consciousness of the Hindus is not asleep but dead. A Hindu does not regard the keeping * of 16,000 women and the carrying of many other back-door intrigues besides, by Krishna as inconsistent with the good name of his God.

* See the Bhagawata.

The shameful conduct of Brahma § is no blot on the character of the first god of Hindu Trinity. Indra † is still the king of gods though he ravished Ahilya the wife of Gotama. (d) Men have fallen to the lowest depths of degradation and have lost all sense of decency and moderation. They indulge in the orgies of Vamamarga* where no vice comes amiss and

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§ In reality this and the following story are mere allegories and they have been explained as such by Swami Dayanand Saraswati in his Rigvedadi Bhashya Bhumika pp. 298-300. We here reproduce his explanation in a succinct form.

" Usha—the Dawn—is the daughter of Prajapati—the Sun. The sun, being the bringer of the Dawn, is called her father. The Sun approaching the rosy Dawn, with his rays, resembles a lover extending his arms to embrace his mistress. The Day is the child born of this union.

† Ahilya (lit. that into which the day is absorbed अह्लीयते यस्यां सा) —the night is the wife of Gotama (lit. that which moves *fastest* अतिशयेन गच्छतीति) the Moon. Towards day-break the night meets with Indra—the Sun. The moon at that time is generally absent and when present is shorn of all lustre and so may be considered as away from home. Therefore the sun meeting with night in her Lord's absence is like an adulterer breaking into the house of his mistress in the absence of her husband.

We hope it will be now clear that both these stories simply describe the grand phenomenon of day break in a poetical form.

* Vamamarga or the left path is another name for Shakti worship. The followers of this path are variously known as Vamamargis, Shaktikas, Kaulas, Tantrikas, &c. They worship the male and female generative forces symbolised by the male and female organs of generation. Their abominable practices were first exposed by Swami Dayananda. It is believed that the sect has been in existence for thousands of years and its doctrines were once publicly professed. Even now its follow-

no sin is unwelcome. Their rituals are the filthiest, the most disgusting and the most horrible. Their meetings are nothing but series of drinking bouts and lecherous deeds. Some of the devotees of Vamamarga are devils incarnate. They will commit the most indecent acts and the most heinous sins without the least shame or compunction. They will sacrifice† their fellow creatures at the altar of their blood-thirsty goddess and then feast upon the bodies of their victims with fiendish glee like ravenous vultures. These sons of the Devil are not content with these misdeeds. They must needs add the sin of blasphemy to the list of sins with which their souls are already over burdened. They are impudent enough to father all these abominations and monstrosities on the Vedas !!!.

The Hindu conscience is not at all shocked at the thought of a poor helpless widow being made to burn herself alive on the funeral pyre of her late husband. It rather approves of this barbarous rite and considers it as a very meritorious act. Nor does it find it in any way disgusting to associate with those human wretches who dye their hands in gore of their infant daughters.*

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ers are found in almost every big city, but they practise what they profess in secret. For fuller information see Saty-artha prakasha pp. 280-85.

† Human sacrifices were by no means rare in the dark ages of India when the country was immersed in the grossest and wildest superstitions and there was no Government worth the name to look after the person and property of the subjects. And it would be possible even now to find persons, who, if they could be sure of not falling into the clutches of the law, would not hesitate to sacrifice a human being to propitiate their goddess.

* Sati or self immolation of widows was abolished by Lord William Bentinck in 1823. This inhuman rite was common enough in the first quarter of the 19th century. The rite has been very minutely described by Abbe Dubois. If the reader

HINDUISM FACE TO FACE WITH OTHER RELIGIONS.

But the weakness of Hinduism stands out in bold relief when it is brought face to face with other religions of the world. It is quite unable to defend itself against the attacks of its enemies by which it surrounded on all sides. (1) The followers of the Arabian Prophet are sallying forth from the citadel of Islam to storm its dilapidated and dismantled fortress. The ghazis whet and brandish their swords to spill the blood of the infidels. The Pauranic gods are reviled and ridiculed. Their idols lie broken and their sanctuaries defiled.† (2) The followers of the Prophet of Nazareth also are sapping the foundations of Hinduism. But their method of warfare is subtler and hence more destructive and dangerous than that of the warriors of Islam. The missionaries of Christ have, instead of mere brute force, the unconquerable forces of Mammon and Western civilisation at their back. They are excellent diplomats and tacticians. They know how to befool the simple-minded Hindu. The Hindu is allowed to look only at the bright side of the Christian religion and his attention is skilfully averted from the absurd Hebrew traditions. The missionary contrasts the character of Jesus with that of

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wants to know more about it, he should go to the venerable French priest

Many of our readers will probably be surprised to learn that the Act to put down infanticide is still in force in some districts of the North Western Provinces The motive for killing infant daughters was the desire to avoid having sons-in-law which the prouder Rajputs consider a disgrace worse than death

† Time was when these and other atrocities were things of daily occurrence in India. The inroads of Mahmud of Ghazni, Taimur and Nadir will furnish many instances in which Hindus were butchered in cold blood, and sold as slaves; Hindu temples were defiled and razed to the ground and millions of Hindus were made to embrace Islam at the point of the sword.

Shiva—the former meek and humble, with a soul aglow with the love of mankind, the latter fierce and ferocious, a lover of bhang and ganja and the very principle of hatred and destruction The Hindu swallows this bait easily and never suspects any weakness in his assailants He hangs his head for shame and has no answer to the objections of the Christian. The Zenana Mission has carried the war into the very homes of the Hindus It has opened girl schools in every important and unimportant town, where the mistresses instill the Biblical doctrines into the unformed minds of Hindu girls. Hindu parents attracted by the trinkets-the presents of the School Superintendents to the girls—allow their children to go to these schools and are afterwards amply recompensed for their folly when their girls become converts to Christianity and go to reside with the 'Miss Sahab.' Thus the Christians are year after year alluring the Hindus into the fold of Christ and thinning the ranks of Hinduism (3) The Budhists also are bestirring themselves and are again making efforts to obtain a footing in the land of their birth. And what is more, their efforts have met with some success; for, many a Hindu youth nursed in the materialistic lore and disgusted with the teachings of the Puranas, has already gone over to their side. (4) Another foe of Hinduism is Theosophy which has of late raised its standard in India. It has adopted the curious but eminently successful tactics of professing friendship to the Hindus. And as the Hindus are one of the most gullible nations on the face of the globe, they have been taken in by this move on the part of Tneosophy. Theosophy which in our openion is a representative of superstition and mysticism has undertaken to rationalise and explain all the fables, myths and beliefs of the Puranas and has thus ingratiated itself with the Hindus. But this pretended love cannot last long and ere long Theosophy will begin to show itself in its true colours.

WEAKNESS OF HINDUISM.

ITS CAUSE.

But why are the Hindus in this helpless condition? Why have they lost all power of resistance? Because they rebelled against the authority of the Vedas; because they began to worship thousands of gods instead of the one true God. So long as the Aryans remained loyal to the faith of their fathers no one could gather courage to attack the Vedic Dharma, but no sooner did they shun the divine protection than they laid themselves and their Dharma open to the attack of all their foes. And no wonder. A man may as well hope to gather grapes of thistles, and figs of thorns as to prosper without the rotection of Him " whose protection is Immortality and the want of it Death (Yajurveda Adhyaya 25 Mantra 13)

ITS CURE.

The cure is very easy. Uudo the mischief that has been done and all will be well. Repent. The Salvation of Hinduism ies in repentance. It is the panacea for all its ills. It is the ole remedy, the sovereign medicine for all its disorders. Hindus! listen to the voice of the AryaSamaj, repent of your apostacy from the God of the Vedas and disclaim allegiance to the gods of the Puranas. PRAY

अग्नेनय सुपथा रायेअस्मान् विश्वानि देव वयुनानि विद्वान्। युयो ध्यस्मज्जुहुराणमेनोभूयिष्ठान्ते नम उक्तिं विधेम। यजुः अ० ४० मं० १८

"O All-Wise God lead us by the right path. Render us glorious. O Deva thou knowest all things. Free us from crooked acts. We bow to Thee and praise Thee very much." and *Promise*

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। इदमहमनृतात्सत्यमुपैमि॥ यजुः अ० १ मं ५

("O All-pervading God Thou art the Lord of Truth. Be pleaesd to give me strenth so that I may follow the Truth. Here I advance towards Truth from falsehood") and all your transgressions shall be forgiven you.

THE STATE OF HINDU SOCIETY.

We now turn from Hindu Religion and come to Hindu Society. But here also we cannot promise the reader any edifying picture. We shall have to thread our way through narrow lanes and dirty thoroughfares. We shall see many sights and hear many sounds which will make our hair stand on its end. We hope the reader will bear with us and will patiently listen to what we have to say on the State of Hindu Society.

The Hindu Society is in very sore straits and unless soon rescued from its present difficulties will come down like a house of cards Its disruption unless it is checked in its progress, will before long send the whole fabric of the society into pieces.

A FEW DEFECTS OF HINDU SOCIETY.

CASTE SYSTEM.

It was a sad day for India when the selfish priests in order to perpetuate themselves in power imposed the fetters of hereditary caste on the free limbs of the Aryans. It was the day when the death knell of liberty and progress was sounded. In ancient India it was not parentage but merit which raised a man to the status of a twice-born. Now, however, it is birth which determines a man's place in society. If a man is the son of a Shudra he must for ever remain a Shudra though he may be the moral and intellectual superior of a hundred so-called Brahmanas. The pernicious system of hereditary caste is the bane of Hindu society It has stifled all the nobler aspirations of the three lower varnas, It has blighted their hopes, marred their character and

dwarfed their intellect. It has sown the seed of disunion deep into the soul of every Hindu. It has taught him to hate his brother simply because he happens to be the son of A rather than of B. It has promoted mutual distrust, narrow-mindedness, bigotry, selfishness and indolence. It has condemned the Shudras to a life of drudgery from which they are never allowed to emerge. Their touch is contamination and their intercourse pollution. A Shudra dare not worship in the same temple as the proud and arrogant Brahmana. He opens the hell-gates upon himself by even listenting to the holy word. *

Living under the benign rule of Her Most Gracious Majesty the Empress of India, a Hindu thinks that he is free. But let him seriously investigate the limits of his freedom and he will soon find that they are not very extensive. He has a good deal of political freedom, and religious freedom also, but social freedom he has not. He may not eat food cooked by a fellow belonging to a caste inferior to his own, he may not marry his sons and daughters in a caste other than his own, he may not enter a profession that is not approved by his caste. And thus his freedom is hedged round by the thorny rules of caste. The caste system allows no room for individual development. It makes you live in a small world guarded on all sides by a wire fence. You cannot overstep the limits of this world or hold communication with the outside world ; for, if you do so, its doors are shut upon you for ever. The caste system is a Procrustes' bed. All such persons as are taller must either cut themselves down to its length or be ready to forego its use.§ By its maltreatment of the Shudras

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* This tyranny over the Shudras has reached its fullest limits in the Deccan. On the Malabar coast a Shudra never shows his face to a Brahmana in the morning, he is bound to step a side if he sees a Brahmana coming towards him and he is never allowed to cross the threshold of a Brahmana.

§ We complain of caste restrictions because we think they are unwholesome and not because they are restrictions.

the Hindu Society is alienating their sympathies and driving them into the pale of other religions which receive them with open arms and on a footing of equality. By its short-sighted policy it is losing some of its most valuable members for ever. By its criminal folly of excommunicating all that do in the least deviate from the beaten path it is § laying the axe at its feet.

[Child marriage] Child marriage is at the root of the physical and moral degradation of the Hindu Nation. It is a fact, patent to all, that weak and sickly parents produce only weak and sickly children. Early indulgence which is forced on the boy-husband and girl-wife by early marriage results in premature fatherhood and motherhood. It brings untold miseries on the married couples and makes their life "a lingering long disease." Pale, sickly faces that we daily see in the streets of our cities are but so many silent witnesses of the physical ruin caused by this evil custom. Among the Hindus the types of fully developed manhood and womanhood are very rare. A Bushman will be taller than many of us. And yet we pride ourselves on our Liliputian limbs. In point of lankness we are not better than a scarecrow. Think again of our health. The less said about it the better. We are animals without a stomach. How we manage to live with so weak digestive powers is a profound mystery to me. Thanks to this custom our growth and development remains stunted and like blossoms nipped by frost we fall from the tree before our time. This custom is also responsible for the large number of widows among the Hindus. It is a fact that death rate among children is very high. Hence the boy-husbands who fall a victim to the Grim Angel leave their girl-wives to a life of forced widowhood and so the number of widows goes on increasing.

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§ For a full exposition of the subject see the pamphlet on 'Caste System' published by the Arya Tract Society price 1½ anna

[Prohibition of widow Remarriage]

The lot of Hindu widows is truly miserable. They are despised and cursed by all. They are ill-fed, ill-clad and very cruel treatment is meted out to them. They are never allowed to appear on auspicious occasions, for, their presence bodes nothing but evil. But over and above all these hardships there is one grievance which surpasses all the hardships put together. That grievance is that they are not allowed to remarry. A Hindu girl once married is married for ever. That she should know no man during her husband's life is only reasonable and proper, but that she should live single even after the death of her Lord and should never think of seeking a new husband is most cruel, unjust and unnatural. This *unnatural* restriction has not been without its results *natural*. It has been the parent of nothing but sin, shame and sorrow. It has forced many unfortunate widows to break the laws of God and man. Many a sweet maiden that would have illumined a home with the smiling faces of children and brought comfort and happiness to her husband is now on account of this immoral restriction the tenant of a house of shame, and avenges herself upon the society, which cast her off by corrupting the morals of its youths and alluring other widows to her own course of life. Or, if she does not altogether cut herself off from her parents and society, she takes to evil ways and, to hideher shame, is obliged to commit the atrocious crimes of abortion and infanticide. In other cases she becomes a convert to Islam or Chritianity and gives birth to sons and daughters who are sworn enemies of her religion. We however, cannot blame the widows. Sexual craving is the most imperious want of men and beasts. No barrier can be too strong to keep the ungratified passions of mankind within due bounds. Men will gratify their passions by lawful and when that is no longer possible by unlawful means. But while thus acquitting the Hindu widows of all guilt we cannot but fasten it on the

Hindu society It sees all these evils happen under its very nose and yet it makes no effort to stamp them out. On the contrary it sets its face against all attempts whether from within or without to remove them. So far the reformers have been crying in the wilderness. Raja Ram Mohun Roy, Pandit Ishwar Chandra Vidya-Sagar, Swami Dayanand Saraswati, Mr. Malabari and others left no stone unturned to open the eyes of the Hindus to this great iniquity, but, the Hindu nation only mocked at them. Even the Widow Remarriage Act of the All-powerful British Government has remained a dead letter upto this day.

[Wantof fomale Education]

Before quitting this subject we shall call attention to another evil, viz, the want of Education among Hindu women- Our priests have ordained that no female is to be educated. * The shrewd priests knew very well that they could keep up their supremacy only by keeping the women ignorant. Women boing naturally credulous are an easy soil for the germination of the seeds of supertition. And when this credulity is coupled with ignorance superstition becomes so rooted in their nature that no efforts to uproot it can be crowned with success. The priests succeeded in obtaining what they desired. They succeeded in persuading women that Brahmanas were the veritable deputies of God on earth and therefore what they said was to be implicitly believed as the word of the Most High. The result of this has been that our women have remained immersed in the deepest and darkest ignorance and have forfeited their high place as honourable companions and helpmates of their husbands. They have degenerated into mere beasts of burden whose sole duty it is to slave for men and to bear and rear children Our children also, as they are brought up by ignorant mothers grow up into half barbarous, weak minded men. They never come in contact with the gentle and humanising influence of perfect womanhood and, therefore, their ideals remain low, and their view of life sordid and narrow. We look in vain among

* स्त्रीशूद्रौनाधीयताम् Do not teach women and Shudras'

ourselves for that chivalrous spirit, that moral courage, that enjoyment of domestic pleasures, that piety and love which are the characteristics of the progressive nations of modern Europe. Absence of female Education has dwarfed our body as well as our mind. It has erected an insurmountable barrier in the way of reform and progress. Will the Hindus realise the importance of Female Education and adopt measures for the spread of it ?

Hindus ! look alive and remedy these and other evils which like canker worms are eating into the vitals of Hindu Society. *The Arya Samaj* has done something in this direction and if you will but strengthen its hands, it will do more to avert the ruin which is staring the Society in the face. Supplement the efforts of the Samaj and it will raise you to a higher and nobler plane of existence.

THE ADVENT OF SWAMI DAYANADA SARATWATI.

Swami Dayananda's advent is an epoch-making event in the religious history of India. From him dates the revival of Vedic Scholarship. He was the pioneer of religious reform. He did not however found a new religion as so many religious reformers Shankara, Kabira, Nanak, Keshab and others had done before him. He only swept away the rubbish that in the course of centuries had been collecting in the path of Vedic knowledge. He dissipated the clouds that had long veiled he Vedic Sun and dimmed the unvedic lights which men had kindled to supply its place. He rescued the Vedas from the unmerited oblivion into which they had sunk, and gave them back to the descendants of the great rishis of old so that they might know truth from falsehood and step from darkness into light. Up to his time the Revelation was a sealed book to all except the so-called Brahmanas. He unlocked the treasure of divine wisdom and distributed it with a full and free hand among those who wanted to enrich their souls with gems of religious knowledge. He interpreted the vedic hymns in

accordance with the canons of interpretation laid down thousands of years ago by that prince of Vedic Sholars—the Author of Nirukta, and dissipated the errors of Mahidhara, the most audacious blasphemer who had the impudence of tracing the abominations of *Vama Marga* to the Vedas. He gave conclusive proofs of the fact that the Vedas are the source of all true knowledge. He proved beyond all doubt that all men rich and poor, high and low, Brahmana and Shudra were equally entitled to read the Vedas. * He maintained that the Vedas were strangers to Idolatry, Polytheism, Pantheism or Henotheism and that they exhorted men most emphatically to worship the one true God only. § He weighed the different

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* यथेमां वाचं कल्याणी मावदानि जनेभ्यः
ब्रह्मराजन्याभ्यां शूद्राय चार्य्यायच स्वाय चारणाय ।

यजु अ० २६ मं २

" I have addressed this blessed speech to all men, Brahmanas, Kshetriy Shudras, Vaishyas, Atishudras and the sons and servants of all men'

§ न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते । १ । न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ॥ २ ॥ नाष्टमो न नवमो दशमो नाप्युच्यते ॥ ३ ॥ तमिदं निगतं सहः स एष एक एकवृदेक एव ॥४॥ अस्मिन्देवा एकवृतो भवन्ति ॥५॥

अथर्व का० १३ अनु० ४ मं १६-२१

' There is neither a second nor a third (God). Nor can it be said that there is a fourth (God). There is neither a fifth, nor a sixth (God). Nor can it be said that there is a seventh (God) There is neither an eighth, nor a ninth (God). Nor can it be said that there is a tenth (God). He is one, and one only. In him this (world) hath its being. He suffers everything and all fair and bright object exist in Him and by Him.'

religions prevalent in different portions of the globe in the balance of his inexorable logic and all of them were found wanting. सत्यमेव जयते नान्टतम् Truth alone conquers, but not falsehood' * He stemmed the current that was year after year bearing hundreds of Hindu youths to the shores of Mohammadanism and Christianity and readmitted § into the vedic faith those who being disgusted with the Pauranic Polytheism had abjured it. Many souls that had been cast away and left in the cold of Islam and Christianity were welcomed back into the vivifying and cheerful light of the Vedic Sun. He pointed out to men the utility as well as the necessity of

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न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः। हिरण्यगर्भ इत्येष. मा माहिंऽसीदित्येष यस्मान्न जात इत्येष। यजुः अ० ३२ मं० ३

There is no image or likeness of Him whose name is 'Of great glory He is the birth-place of all luminous objects and He is never born. We should pray to Him 'Do not destroy me.'

* The reader is referred to Swami Dayananda's masterly survey of the different anti-vedic faiths in the latter half of the Satyarthaprakasha.

§ The credit of readmitting the Hindu converts to other religions within the pale of Hindu society is altogether due to the Arya Samaj. The dessimination of the vedic principles has prevented many persons from joining the church of Christ and becoming a follower of Mohammad.

performing Havana and the sixteen Sanskaras. * He taught that it was the bounden duty of every man to perform the five great yajnas (पञ्चमहायज्ञ) daily. § He denounced with his main and might the baneful system of hereditary castes and declared that the varna of a man depended not on birth but on merit * A Shudra if he exhibited the qualities of a Brahmana could command the respect due to the Brahmana Varna ; a Brahmana if his thoughts and deeds were like those of a Shudra was at once degraded and made a Shudra. He opened the

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* Swami Dayananda has been greatly instrumental in reviving the old and Veda-ordained ceremony of Havana. Havana is the ceremony in which ghee, camphor, sandal wood and other sweet-scented objects and medicinal hurbs are burnt on fire. The object is to purify air and water. Havana serves the same purpose as, but is far more efficacious than, the modern processes of disinfection. The Sanskaras are the purifying ceremonies that should be performed in connection with every human being. For a detailed account of the Sanskaras see Swamiji's work ' Sanskaravidhi "

§ The five Yajnas are the following :

1. Brahma yajna–to worshi God twice a day before sunrise and sunset by *concentrating* the mind upon His *attributes.*
2. Agnihotra-burning incense for disinfecting and purifying the atmosphere.
3. Balivaishwadeva, feeding the poor and animals at the time of morning and evening meals.
4. Atithipuja,-entertaining the religious mendicants the Sanyasins who may come to one's house without appointment.
5. Pitritarpana-serving one's parents.

eyes of men to the supreme importance of Brahmacharya § and directed their attention to the great havoc which early indulgence consequent upon early marriage was making with the physical and moral capital of the nation. He wept bitterly at the miserable lot of the Hindu widows. He fought tooth and nail with the orthodox on their behalf and proved that widow remarriage was not only not prohibited by the Shastras, but was on the contrary explicitly sanctioned and enjoined by them †

He raised the status of women and restored them to respect and love. He showed that women being in no way inferior to men were as much entitled to receive education as men. Sanskrit learning had fallen into disrepute. Sanskrit Scholars (Pandits) were regarded as little better than half-educated men. Swami Dayananda showed by his own example that Sanskrit Scholars alone could lay claim to sound education, for they had the wisdom and experience of ages at their disposal. He showed that Sanskrit was not to be studied as a mere curiosity. It was on the other hand a mine in which the brightest gems of human intellect lay imbedded.

THE WORK OF THE ARYA SAMAJ

The potent voice of the Swami soon found hearers and he was soon surrounded by zealous admirers who caught his spirit, accepted his teachings and girded up their loins to take up the work of the reformation and regeneration of

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§ Total abstinence from sexuel intercourse up to a certain age. This age has been fixed at 25 for men and at 16, for women

† साचेद क्षतयोनिः स्याद्गतप्रत्यागतापिवा ।
पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति ॥ मनुः

A woman, who becomes a widow before the consummation of her marriage, is eligible for marriage with a second husband.

India inaugurated by him. This band of workers organised itself into the 'Arya Samaj' in order to carry on this work regularly and methodically. The Arya Samaj found the modern system of education very defective and set to itself the task of removing its defects. It established * schools and colleges both for boys and girls where scholars could receive secular as well as sacred education. It attached Boarding Houses to its educational institutions where the students could breathe a healthy moral atmosphere.

No Hindu ever bestowed a thought or care upon the destitute condition of the orphans who were falling by thousands

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उदीर्ष्वनार्यभिजीवलोकं गतासुमेतमुपशेषएहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभिसंबभूथ ॥

ऋ० मं १० सू० १८ मं० ८

O woman! leave thy dead husband and go to the world of the living, and let this child of thy (late) husband belong to thy second husband who has accepted thy hand.

इयं नारी पति लोकं वृणाना निपद्यत उप त्वा मर्त्य प्रेतम् । धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥ अथर्व० कां० १८ अनु० ३ व० १ मं० १

O man this woman, observing the ancient Dharma and wishing for the happiness of married life, renounces her dead husband and approaches thee. Have intercourse with her and beget children upon her.

* The Dayananda Anglo-Vedic College, Lahore. The Dayananda Anglo-Vedic High Schools of Ajmere and Meerut. The Kanya Mahavidyalaya Jallandhar. Besides these many Samajes maintain Sanskrit Pathshalas and Anglo-Sanskrit Schools.

into the clutches of Mohammadans and Christians. The Hindus spend lakhs of rupees every year upon temples whose sequestered corners are often the witnesses of a good many deeds of sin and shame, or upon feeding the well-fed Brahmanas and the wicked mendicants addicted to every sort of crime, but they never give a pie for the comfort of the orphans, who pinched by hunger sell their birth-right for a mess of pottage to Islam and Christianity. The Arya Samaj came to the help of the helpless and established orphanages where the orphans are fed, clothed and educated*

The Arya Samaj is vigorously carrying on the sacred mission with which its great founder entrusted it † It employs preachers who travel from place to place, disseminating the Vedic Dharma among the masses, holding discussions with its opponents and persuading men to live according to the letter

* *e. g.* The orphanages of Bareilly and Ferozepore; another orphanage has been recently established by the Arya Samaj Ajmere.

† The Arya Pratinindhi Sabhas of the Punjab, N. W. P and Oudh, Behar & Bengal, and Rajasthan have started a fund known as the Veda Prachar Fund with the following objects :—

1. To found a Sanskrit Library.
2. To found an Orphanage.
3. To employ Preachers.
4. To establish a School of Theology.
5. To publish new tracts and books on Vedic Religion and to edit and translate ancient works.

of the Law. It publishes tracts and books in which the Vedic doctrines are set forth in a clear and intelligible form, the objections of the enemies are answered and the weaknesses of unvedic faiths are exposed. The Arya Samaj is thus the torch-bearer of Vedic learning and it has pledged itself to the task of carrying this torch to the darkest corners of the earth and to chase the powers of darkness such as Atheism, Agnosticism, Materialism, Polytheism &c. away from the globe. It is straining every nerve to ameliorate our fallen condition. But see how it has been requited by the Hindus.

THE ATTITUDE OF THE HINDUS TOWARDS THE ARYA SAMAJ.

The Hindus instead of lending it a helping hand have thought it wise to oppose its efforts at reform at every turn. And in order to accomplish this object they have adopted measures which it does not become us even to mention. No lecture of their preachers is considered successful unless it is wound up with a shower of abuse upon the devoted head of Swami Dayananda. They take a keen delight in flinging mud at him and his followers. Hindus are not wanting who will solemnly assure you that Dayananda was a hatcher of dark plots against the Government and that his followers are a band of traitors and malcontents. His followers have been lampooned and pasquinaded and publicly branded as Nastikas (atheists). Some Hindus have gone even to the length of stating that Dayananda was a Christian in the garb of a Sanyasi. They regard Dayananda as the Arch-heretic of modern times. O calumny, how sharp are thy fangs! The Arya Samajists have been threatened with excommunication and many of them have actually been excommunicated. In some places this social tyranny has been carried to extremes. Cases have come to light in which at the instigation of the Hindus, the village barber refused to shave, the village

water-carrier to draw water for and the village-washerman to wash the clothes of an Arya.

Of how Swamiji himself was treated by the Hindus, the less said the better. Many pious Hindus in their righteous indignation absolved themselves from the sins of a hundred births by pelting stones at him and one holy saint, his heart a-blaze with resentment at the audacity of this Arch-heretic, ascended the highest heaven by making short work of him with poison and thus ridding the earth of its burden of adharma under which it was groaning. Poor wretch! he thought that by taking the life of the Maharshi, he would save the Puranic dharma from ruin. But he was sadly mistaken. He forgot that the blood of the martyrs was the seed of the Church. He knew little at the time of committing this dastardly act that though Dayananda was dead, yet his spirit lived and that Dayananda dead would work more wonders than Dayananda living.

A WORD OF ADVICE TO THE HINDUS.

Hindus, Aryans, Sons of the great rishis, heirs of their wisdom, greatness and glory! Dayananda was your friend and his friendship was neither feigned nor fictitious. His followers love you and their love is genuine. But alas! you think otherwise. "The More's the pity." Please be not offended if I tell you that in looking at us with suspicion you are doing us wrong. You are prejudiced against us. Shake off this prejudice and you will then see that what we say is the truth. We repeat we are your friends. And pray why should we be other than friends? Does not the same blood run in our veins as does in yours? Do not both of us claim descent from the same ancestors? Do we not both of us believe in the same Vedas and Shastras. Our past has been the same, our present too, is to a great extent the same, why should then our future be different? The Arya Samaj appeals to you again and again. Lend a patient and impartial hearing to its case and then if you

think the Arya Samaj guilty, it will submit to your sentence. If you really believe that the Arya Samaj has wantonly wounded your feelings, it is ready to apologise. If you are of opinion that the Arya Samaj has done you wrong, it will make reparation for it. The Arya Samaj wants justice. Its motto has always been fair field and no favour. Be just towards it. This is the only request which the Arya Samaj can make to you. Be just and we are sure to enlist your sympathy for the cause in whose interests the Arya Samaj is labouring and whose interests are the interests of all of us, Hindus and Aryans alike.

॥ओ३म् शम्॥

ERRATA

Page	Line	Read	For
1	last	Vadas	Vades
2	last	Krishna,	Krishna
5	6	is surrounded	sorrounded
6	28	opinion	openion
	29	mysticism,	mysticism
7	13	protection	rotection
	16	Undo	Uudo
	18	lies	ies
	19	Sole	ole
	28	तच्छक्रेयं	तिच्छक्रेयं
8	2	Strength	Strenth
10	6	path § it is	path it is §
	11	by early marriage,	by early marriage
11	20	husband, is	husband is
	25	hide her	hideher
12	19	Superstition	Supertition
13	25	The Vedic	he Vedic
14	18	Kshatriyas,	Kshetriy
	22	सहः स	सहस
	22	हृदेक एव	हृद एक एव
	22	सर्व अस्मिन् देवा	अस्मिन्देवा
	24	मं० १६,१७,१८,२०,२१	मं० १६-२१
16	5	on merit.	on meril *
	22	— to worship	-to worshi
	29	(Sanyasis)	Sayansins
17	1	Brahmacharya§	Brahmacharaya

An appeal to the Aryas.

The religious state of India is very deplorable. Modern Hinduism, though ultimately founded on the true Vedas, has become mixed up with every sort of supersitition, and does not satisfy a thinking mind. The result is that our educated men are becoming sceptics, atheists, agnostics and even *Christians.* In Europe *Christianity* is now fading before the advance of Science. But it is gaining ground here being backed up by vast hoards of money. The great Rishi Swami Dayananda did much to check this growth of unbelief and supersitition and to revive the old Vedic religion in its pure form. But it pleased God to take him away from amongst us. It is for you now to carry on his sacred mission. There is yet much to be done. Our books are mostly in Hindi and Urdu. We have practically no literature in English. In many parts of India where Hindustani is unknown, *e. g.*, Bengal, Madras, &c., our reform has hardly made its way ; while unbelief Christianity are making steady progress. Rise then. Be up and doing. The voice of Swami Dayananda is calling upon you to undertake the work which he has entrusted to you.

It is with this object, *viz.*, the dissemination of the teachings of the Vedas, that the Arya Pratinidhi Sabha has started the [illegible] Tract Society. All Aryas are requested to lend a helping hand to the movement. Those who can write or translate useful books are invited to contribute tracts and pamphlets on relgious, moral and social subjects. They will be printed neatly and priced moderately. Tracts in English will be specially welcome. Others can help the Society with money which is also badly wanted.

MEERUT : 22-12-1900.

JAGANNATH PRASADA, B. A.,
Secretary, Arya Tract Society, Meerut